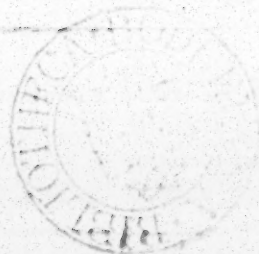


Gaugh.
Derby
22.4



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De Spiritualibus Pecci.

Some Notes (or Notices) concerning the Work of God, &c.

MAY it not be said of Books as it is of Men, that one begetteth another? doth not this too often hold, concerning those that are controversial, and as unfriendly Debates? and is it not sometimes verified as to such as are Historical and Practical?

An Eminent Preacher and Writer *Mr. C. Heywood.* when he wrote that Treatise which is a Treasure, as well as of a Treasure, *Mr. Newcome.* writes that from what he heard from another worthy on that Subject, he was moved to enlarge thereon.

And from an Hint in a late excellent *Mr. Port.* Piece, Posthumous and set forth after *form the life* its excellent Authors death, yet not *of Mr. Hiron, &c.* spurious, but setting forth his choice Parts and Spirit to the life) I have been excited to this Undertaking; which will sufficiently favour of the

Vessel, and short-falling of its Undertaker.

Psal. 87.
4, 5.

We read of Places, where, there hath been hot Contention about their being the Birth-places of Men of Worth and Note, and in Holy Writ mention is made of a Place as putting an Honour on her Natives.

Poor I can readily own it as a Favor from God, that I was brought forth, (and very much brought up) in the *High-Peak*; O that I did more give those that inhabit it cause to rejoyce, that such an one was one of their Countrymen!

In visceribus terræ.

Though the *Peak* so called (say some) from the high Hills that appear in it, be accounted a less fertile part of the Countrey, if not of the Land, yet as it is not quite destitute of fruitful fields; some less fruitful places as to the Surface of the Earth have been famous for the Mines or (Minerals) that are in the Bowels of it; more Authors than one or two have taken and given notice of some Wonders in it.

And blessed be God! there have been in it Wonders of Grace, and not of Nature only; divers modern Historians have quoted an historical Passage from one of the Ancients; that places

De Spiritualibus Peccis.

5

places to which the *Romans* reached not, have been subdued to Christ. The Speech is applied to *Britain*; may it not as fully, as fitly, be applied to this part of it?

I own that my Line will not be so long as I could wish, very many, both Person and things very valuable, have not fallen under my Cognizance, but as I would willingly give much for a fuller Account under some able Hand, I shall herein rejoyce, if I do (to purpose) the Bell-mans Office, and awaken such an one to it.

Through Divine Grace I shall endeavour that a vein as of truth, so *Dr. Hill*
Eph. 4. 15. of impartiality, may run through these Leaves. To speak or write the truth in Love, or as some well render the Phrase to Truth it in Love, is my desire and design.

In the latter part of the last Age, Preaching was a more rare Commodity than now it is in other parts of *England*, and not in this only; witness what is by the witty Historian Recorded concerning the Sheriff of *Oxford-shire* his giving the Schollars *Dr. Fuller.* a Sermon in the University Church.

For that perfective alteration that we have known, I will lead others in saying that Prayer which is as good as common, *God make us thankful.*

Mine Ears have heard my Father (and others of his time) tell, that when the Word of the Lord (as opened and applied in Sermons) was, as to the rarity of it, precious, and there was in the *Peak* less open vision, the truly noble Lady *Bowes* maintained several worthy Preachers, and sent 'em thither, among others, was Mr. *Dyke* (as I suppose) Father to *Daniel* and *Jeremiah*, those two burning and shining Lights; whose Books will be esteemed whilst sound Learning and serious Religion is so; and Mr. *Tyler*, of whom an ancient and eminent Christian gave me this Account, when any made their moan (and Complaints) to him, his usual word was——*Wait on God, and all will be well.*

R. Collyer.

The Towns that are near us give place (and precedency) to *Bakewel*, as its Steeple overtoppeth all that are about us, and this Narrative (as to the Ministers that I have had personal knowledge of) shall begin with Mr. *John Rowlandson*, the Father, one whose Countenance carried (and call'd for) Reverence; insomuch, that one who was not called *Witlefs*, whatever other name he bore, when this grave Divine was on the Road, with his own Father, is said to ride
be-

before 'em to raise the poor of a
considerable Town, with this Cry, *Northamp-*
that my Lord Bishop was at hand. *ton.*

I have heard that this worthy Man
(when young) was employed in (and at)
our *Chappel Le-frith*; O that I could
truly have heard more of the Success
of his Labours there!

Bakewel (I am sure) had (within
my time) divers praying Persons and
Families, that were the Seals of his
Ministry; so had *Sheldon* and *Over-*
Haddon. May the Life of Religion
in those places long, and long outlive
him! May the Lord's Servant whose
Labours now lye there, see a blessed
Fruit of his Abilities and Industry!

If any say they have heard (if
not known) that the good Man had
not that fluency in Prayer and Preach-
ing, which hath been noted in o-
thers; I desire of (and for) 'em,
that they may not judge according
to appearance, lest they sin in, and
smart for it.

May not Waters that are more still
be more deep than those that make a
greater noise?

Hath not special Grace (far and
far) the better of common Gifts?
and may not they excel in one Gift
that are excelled in another? Are
not some more solid, who are less

A 4

quick?

Act. 11. 21.

quick? May not their Hearts be more holy, whose Memories are less ready; where there is in preaching sound Matter, and in living an exemplary Deportment, there's great hope that the Hand of the Lord will be with other Ministers, as there is assurance it was with him.

*See his life
by worthy
M. Cotton*

*Exod. 27.
20.
Levit. 24. 2.
Eccles. 12.
10.*

That Apostolick Man Mr. *Elliot*, who would not own the Title of an Evangelist, though the praying Independents do (and I hope their Posterity will) bless God for him, had this notable Note, that as Oil was appointed for the Service of the Sanctuary, it was to be beaten Oil; To this beaten Oil he compared well-studied Sermons; I am well assured, old Mr. *Rowlandson's* Oil was well beaten; who could truly charge him that he served the Lord with that that cost him little, was not he a Preacher that sought out acceptable words, words on the Wheel as one glossed.

Jo. 21. 15

With what pleasure do I call to mind, that when I was a School-Boy, he was a diligent Catechist as well as Preacher. He remembered the Charge given by the Lord Jesus, for the feeding (as of his Sheep so) of his Lambs. How many besides that great Man, under whose Hand we lately have the Book stiled *The Pastoral Care*

Care, wish that much Pains were laid out this way? Doth not a Greek Word for teaching, point at Catechizing? Doth not that late Learned Professor, at whose Feet I have out of choice Sitten, take up a Lamentation, that this Exercise was neglected, and thereby Errors let in? *Gal. 6.6. Dr. Arrow-smith.*

Mine Heart smites me, that when the Reverend Person at whom I have pointed, had collected the Heads of his Expositions of the Church Catechism, into a Catechism of his own Composing, I have not such an holy Relick of this Saint to shew.

What was said of one of old, may be said of this old Prophet; His Doctrine (as to the Consciences of his Hearers) was as Thunder, and his Life was as Lightning. Some Primitive Christians could say *They did* *Vivere magna.* not speak but, live great things, *He* *na.* did both.

How visible was the Fruit of his Lip and Life-teaching, as in his larger, so in his lesser Flock? did not well ruling his own House appear in the Deportment of that gracious Matron his Bosom-relation, and in their Children? who did (as I believe one of 'em yet in this state doth) walk in the Truth, Did not the Holiness, written in great Letters on that House

House tend to promote Holiness in other Houses?

Before I conclude my Memoirs of this Man of God, I do humbly beg that his Memory may not suffer by those who differ from him, on the one hand or on the other.

Tho' my Principles have led me to suffer as a Nonconformist, considerably much and long (O that I was more an honour to that way) yet, as I heartily bless God for the great good done by those that Conform; and do acknowledge, that this Worthy was before the Sword of the Lord was drawn on and in *England* (Scarce made, whereby alas, alas!) being too too visible to (at this day,) was not only an Incumbent, but an Official; yet who can come forth (and prove if he say) that he did not employ that Office for the discouragement of Ill Persons and Practices? Some whose Lot is in the Land of the living can attest that between him and blessed *Broxholm*, who was a then Dissenter, there was a most entire Union of Hearts and Affections. Then Mr. R. of *Bakewell* was so far from Silencing of Mr. Br. at *Buxton*, because he laboured in his Parish, that he did to his power preserve his Liberty. Who am I that I should
judge

judge the Lord's precious Servants, who followed the Guidance of their judgment, because it differ'd from mine?

And I do as humbly as if I was on my Knees, beseech serious and godly Conformists, to learn from the great and good Dr. *Usher*, a point of Moderation, when others lean from others (far his inferiours in Learning) too many Points of War; it is by a Faithful Historian Recorded of him, that upon a great occasion, pressed by an Argument drawn from his own Conformity to press a more high and vigorous Conformity on others, he well answered, *The keeping of others Consciences was not in his hand.* *See his life, by Dr. Bernard.*

I have another Request to those whom I honour, whom I would not dishonour or displease, by calling 'em Brethren, that they would retain due Charity for the grave Divine under Consideration; altho' he (who in mine hearing declared the Dreadfulness of War, and his dread of it, as one of God's sore Judgments) took that side, which then declared for King and Parliament, and was a Zealot in that Cause, whereof I could readily give some Instances, and let this be born with. Poor I, who am never likely to be a competent Judge of

of the then King's Prerogative (whose Cutting off hath often cut me to the Heart) and the Parliaments Privileges, can easily remember that all or most of the sober Conformists that I knew, were on the same side with old Mr. Rowlandson, that any Nonconformists was so, I did not then know; That the War on the Parliaments part was not begun (or headed) in England by those that went under that name, is to me made out, beyond all rational Contradiction.

Mr. H.
Hickman.

Dr. Lloid.

He (if living) is of Age and Ability to answer for himself, and against all Opposers, (who hath Printed) that he when young, knew only four Nonconformists, and so far as he knew, they were all unsatisfied with the Parliaments managing the War; and clear it is, very great Church-men (one the greatest in these Parts) testify the like of old Mr. Dod, who from his youth declined the course of Conformity.

Having thus enlarged on the good Father, I am desirous to touch on his Son, who, bore his Name and Character.

It was a thousand pity's, that the clear Gifts (and Graces) of this Mr. Rowlandson were so clouded, through the black distemper of Melancholly;

those melancholly; had it not been so, he
the would have been look'd upon as a
riviv Star of the first Magnitude.

With what Judgment did he Preach?
With what Affection did he Pray?
With what Circumspectness did he
walk? O that more in *Bakewel* had
as to my knowledge (besides his
precious Wife, the Daughter of that
) in holy Witness old Mr. *Bernard*) did,
that see the Beauty and Value of this
and all Pearl, tho' (alas!) too much cover-
ed!

On a *Saturday* Evening, he would
have come to some Friends, and told
em, they must provide a Preacher
for the next day, for he could not
Officiate. Their way was to tell him
roundly, he was bound to do it;
and which accordingly he did, and as they
(one apprehended, as at other times he
testify excell'd many others, at such times
in his he excell'd himself.

I will not conceal this, that tho' this
chosen Minister when removed from
good *Bakewel* to a smaller place, had trou-
ble enough given him for his not
coming up to full Conformity; and
tho' he was put under the *Bartho-*
lomew Bushel after some years silence,
this he so far satisfied the Learned Dr.
Hacket, that he admitted him to
speak publicly in the name of the
Lord;

Lord; and he to poor me (and others) with whom I am not to be named, propounded Arguments for Conformity.

Yet, that which had before lett'd did lett still, so as much to hinder his use of his Liberty. He drove heavily, and through his undervaluing himself, became less helpful to others: The last thing that I heard of him before his death, was that he was desirous to read Prayers for one whom he might afterwards hear Preach; But the Lord, who is ready to pardon (being as some read the God of Pardons) and can pity his Children, eas'd him of his Troubles, and took him to himself.

Pin, venia-
rum.

Nehem. 9.

7.

: Within the Parish of *Bakewell* there were known to me other two Labourers in the Lord's Vineyard, to wit, Mr. *Craven* and Mr. *Mellor*, the former being employed in the Parochial Chappel of *Longson*, and the latter in that of *Tedington*, they were both Conformists to before the War, and were, as were all the serious Conformists that I had acquaintance with, Favourers of the Parliaments Cause in the War-time; as the Survivor of 'em returned to Conformity after the Return of King *Charles* the II. that which I shall

Record

Record of them, was out of the Controversies of those Times; and without Controversie good Mr. *Craven* was an able industrious Preacher, and tho' (partly on the score of his intermeddling in Town-Concerns) mostly (as I fear) for his free plain manner of reprovng, he had less Respect from some; I hope there are those yet alive, on whom the blessing of his Ministry abideth; and, I am well assured good People, who came from other Towns, were through him taught of God.

He had earnest Invitations, and some Inclinations, to have removed to my beloved *Glossop*, but upon second Thoughts, remained in his place, and continued sowing precious Seed there, till death calling him away by a Fever, shut his Hand, as it hath since done the hands of sundry Seedsmen, who there succeeded him under the Ministry of one of 'em, I have more than once sitten with delight; and he hath left behind him the Memory of one that for his time made great improvement.

Mr. *Mellor* born (as I suppose) in our Hundred, having passed some time at *Sheldon*, fixed at the place before-mentioned, I say fixed, for how many more years than forty, his Labors lay

lay there, I cannot particularly relate; and tho' I did not partake of the Fruit thereof often, I am well satisfied they were sound and sweet, and tho' the largeness of his Family, and narrowness of his Maintenance, put him more than was desirable upon Secular Employments; and were the occasion of his too often appearing in Markets and Fairs, which might occasion (as to some) the use of that Word, used both by former and fresher Worthy's,——

In foro.

A Minister in a Market, and a Merchant in the Temple, are sights far from seemly.

Yet his Enemies, if Judges, could not prove that he wanted a Ministerial Spirit and Design; and I hope none will be offended with mine uttering a wish or two.

(1.) O that all Ministers (whether of one Denomination or another) were his equals in Sobriety and Humility!

(2.) O that any one could assure me, that any considerable number of his Hearers, whilst they were so, did shew forth a profiting, bearing proportion to what they heard from (and saw in) him, to his Preaching and Living, to his Exhortations and Example.

I hope Free rich Grace was magnified towards some who are dead, in causing 'em (before their death) to exercise that Sorrow, which led to Repentance, for the trouble they gave him, on account of his following the things that were (and are) good.

I well remember, when the lamentable Wars in *England* began, some who gloried in being their Opposers of what they counted Puritanism, hurried him before the Sessions at *Bake-wel*, and declaimed against him as a Puritan, or Round-head; and being put to explain these, such practices as his praying in his Family, being for the strict Observation of the Lord's day, and against their Prophanation of it by Sports and Pastimes. The Justice that then was President, and had the *Mr. Full-Chair*, whom for Honour on account of that Act of his, I will name in the Margin, tho' known to be a Zealot in the Cause of the then King, and Conformity; released him, and gave his Accusers a sharp Reprimand.

In all mine Acquaintance with him, I observed him to be one that was in earnest for the Life and Power of Godliness; and when he was to leave the World, I am credibly informed,

B

he

Mr. More-
wood.

he left with a worthy Conformist, (whom I may in due time point at) his Testimony against the Corruption of the Times, and of some Courts named Spiritual; in one of which he that was far from affecting Modishness, was sufficiently check'd for a poor Lace that was about his Band.

Matth. 7.

Have not all Ages had enow of those who could espy (or fancy) a Mote in others Eyes, whilst they overlooked a Beam in their own.

I doubt not, tho' he was owned as a Son of the Church, he would have rejoiced if he had seen the Reprinting of that Elegant Piece, bearing the Title of *Ichabod*, the Contents whereof prove the Author to be an High-Conformist; hath not the Lord his Witnesses among those of both Denominations.

* Now near
fifty.

Mr. Robert
Cryer.

And now my Pen shall pass from the Parish of *Bakewell*, which is near one side of our Hundred, to the Parish Church of *Glossop*, which is on the other side of it, where * two and forty Years ago, unworthy I entred into the Labours of a worthy Divine, who had been a Labourer indeed, more than twenty Years, spending and being spent in a diligent Instruction, of an exemplary Con-

Conversation, before the beloved People there, giving their Attendance.

I own some Ministers of Worth came betwixt him and me; but if their Lives were not, their Labours there were short, and no one favoured me with a particular Relation concerning 'em.

It was Reverend Mr. R. Cryer, whom I found most named (and esteemed) amongst 'em; and as far as I could learn, he was the Man, by whose hands the Lord laid, if not the first (the fairest) Foundation for a Successor to build on.

This worthy Preacher answer'd that Order, Preach the Word; be instant in Season, and out of Season on the Lord's Day, and on the Week-days, particularly on Funeral occasions: He was loath, when an Assembly was before him, to dismiss it till he had spoken a word from (and for) God in (and to) it; I am satisfied in the Truth of their Relation, who told me, that he was so far from demanding (or expecting 10 s. for his Pulpit, if another preach'd a Funeral Sermon) that he preached many, for which he neither received nor expected one Shilling. In this one succeeded him, who (a-

las!) in other things fell far short of him.

What his Judgment was as to the sad civil Differences that broke out into Blood-shed, in the latter part of his time, I know not; which way the generality of his Hearers went is fully known.

He was a careful and compassionate Visiter of the Sick, and (according to mine Intelligence) upon visiting one that was visited with the Fever, he himself was seized with that Distemper, which proved to be the Messenger of death to him.

That he did not (as too many do) put that day far from his thoughts, what followeth was an Evidence that gracious Gentlewoman that was his Bosom Relation, being a Woman of Sorrows, much exercised with Pain (and Grief) of Body, procur'd a Coffin to be made and brought, that might be often in her Eye. When it came, Mr. Cryer is said to call her by her Name, and say, well, you think you shall be buried in this Coffin, but it must serve to lay me in, and herein he prov'd a true Prophet.

One thing relating to his delivering his (and the Lord's) Mind in his preaching, was somewhat singular.

He

He not seldom spoke in a sort of Metre, I believe that after some time he could not avoid (tho' I cannot say) (or think) that he did at any time affect this Mode, seeing his ordinary discourse had a strain (or Vein) of this nature. I beg leave to relate one Passage, as he was in bearing Witness against Sin, particularly that too common Sin of excessive Drinking, the words that come next fell from him,—

*They go from one, to two;
from two to four,
and from four,
to fourteen and more.*

Meaning such Cups as find the favour to be called Healths; One who *Mr. M.* was of note (and Power) in that place, sat down in his Pew, and (as is related) there spoke secretly, what when got out of the Chancel-door, he utter'd openly, (I'll present his Speech in the best dress I can) Parson, *Now thou hast miss'd it: It was but just Fourteen that we drank.* The good Man presently reply'd, *Beshrew thine Heart! I am glad I have met with thee, I knew nothing of your drinking fit.*

How quick and powerful, sharp and searching is the Word of God (e- *Heb. 4. 10.*

ven the revealed Word) sinners find Sermons getting within 'em, and conjecture, that the Preacher hath been informed of their Case.

* Now deceased.

I shall now pass from the Parish of *Glossop* to that of *Casleton*, where the Learned (and * now Ancient) Son of the last praised worthy, hath lived and laboured several years above forty.

May they who have heard his Elaborate (and Eloquent) Discourses evidence, what they have heard God speaking through (and by) him!

Of him, and other Ministers yet surviving (whose Parts as well as Persons I honour) I am not to write; That must be left for the Hand of one that outlives 'em, and so will be out of the suspicion of giving flattering Words. Nor will I administer occasion to divers of the Gentry and others, to say, whatever have these Worthies done? what such a despicable Dissenter speaks (or writes) well of 'em. I beg of him, and them, that they would not be offended with mine Hearts desire (and prayer) that they may be great Blessings, and may be so long, and may rejoyce, that by others who love them (and the whole Church) Christ is preached!

Philipp. I.
17, 18.

It

It was a priviledge to Mr. Cryer the Son, who is now most a Father, of any Minister in the *High Peak*, that he was (tho' not immediately the Successour of the thrice Worthy Mr. *Isaac Ambrose*) a Star of the first Magnitude, for a time fixed at *Casleton*, by the highest Hand, and under it, by the then Bishop of *Chester*, who (I suppose) was Dr. *Bridgman*, Father of that Oracle of the Law, Sir *Orlando Bridgman*. I had not the Happiness to Converse with (or indeed to see this Saint of the Lord) save once at *Manchester*; at that time his love to *Casleton* (upon the mention of it) revived, Tears shot into his Eyes, and from his Mouth fell this ingenuous Acknowledgment: It was my Sin (and is my Sorrow) that I left that place when the Lord was blessing my Ministry in it.

May this be a fair warning to others, that they be not hasty in removing from their People.

There were (among others) two Persons, of whom he kept an Endearing Remembrance, who sometimes were so kind as visit to him, to whom some of his precious Works were sent by him, Precious I may well call his Works, which in a large

Edition praise him, and give many cause to praise God for him. May they and other Fruits of his Ministry long and long abide on the Hearts of those that at *Preston* and *Garstang* did most enjoy him.

Some others besides (famous Mr *Brightman*, and acute Dr. *Spurstow*) have judged, that there was a desirableness in a speedy (tho' not an every way sudden) death, who had what they desired. As to others, so to this Saint *Ambrose*, death was as a Clock, that gives but a little warning before it strikes ; in a short space comparatively, he was considerably well, and thoroughly dead, upon hearing of his Death, one neither born nor made a Poet, wrote as followeth.

*Alluding to
his prima,
media, ul-
tima, his
first, his last
Work.*

*Ambrose a Father in a trice,
Bad us adieu, spying the Prize,
Of his high Calling near at hand,
He slept into Emanuel's Land.
His first and middle things are over
The last and best he doth discover,
Us he would have to Jesus look,
Him to himself this Jesus took,
Of Angels he did write at last, (past.
With them he sweet converse hath*

May the Lord who hath the residue of the Spirit, raise up many such *Ambroses*!

Having been in my brief Notes at *Cassleton*, I am desirous to step over the Hill, into a *Edate*, a Chappelry belonging thereto.

I have not only heard of, but (in my Childhood) heard Worthy Mr. *Cresswell*; one who drew as his first so his last Breath in our Parts. He was sometimes Chaplain at *Lime-Hall*, and Preacher at *Disly*; not far from it, and as his Ministry was headed by others, it is credibly reported, that having preached on these Words, *The Fool hath said in his heart there is no God*; one counted a Natural, did after Sermon follow the Coach, wherein he was, and charged him (at least) with a mistake, saying,

I do believe there is a God.

I well remember, at *Tidswale*, his Text was, *There is no Peace saith my Isaiah 57. God to the wicked.* Of that and other sermons, which he preached there, I when young, have heard, elder Persons speak much; Similitudes and Histories of which he made Use (and Application) were very affecting: The Lord was pleased to House him, when the great Storm of War fell on *England*.

He

Isai. 57. 1.
22. 1.

He call'd this his Servant from his Work, when that black Night was come, or coming.

Surely *Edale* was a Dale (or Valley) of Vision, in his days. Many of their Posterity shew their profiting by others, as many did that were profited by him!

One who succeeded him, was Mr. *Robert Wright*, who (tho' less furnished than many, with a desirable Library; and falling short, of not a few, as to outward Estate) was diligent in Service, and patient in suffering for God: Far is it from me to say what was said, that he was a Voice and nothing more; may not the plainness of some Preachers, be in some places, and to some Persons, of as great use, as the Elegancy of others would have been?

Mr. Fir-
min.
Bp. Brown-
rigg.

A Reverend Divine relateth this, as the Saying of a famous Prelate, concerning that rowzing Preacher, Mr. *John Rogers*.

He doth more good with his wild Notes, than we with our set Musick.

Tho' Matter in a Sermon is most Material, yet, the manner of Delivering it is of no small Consideration, and Conducibleness to Peoples profit.

He

from Nigh
r Val
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of tin
wer
as Mr
s fur
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not
s dili
suffer
me to
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of as
others
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elate,
cher,
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dera-
oples
He

He was one of a thousand, who *Mr. Fin-*
hath left it under his Hand, that an *ner.*
affectionate Preacher (and such an
one *Mr. Wright* was) doth represent
as the Mind, so the Heart of God,
to his Hearers. Some that I know
(and I doubt not, some that I know
not) found that the Lord was with,
and in his Ministry.

Surely, in one thing he pleased
some, who are more than enough dis-
pleased with the way of his Fellow-
sufferers: Tho' whilst he lived there
was an Indulgence, that outliv'd him,
he took no License for Preaching,
nor was (that I know of) an hear-
er of those that did so.

The Messenger of Death that was
sent for him, was very swift in car-
rying him off; giving him no more
time than to cry for Mercy.

Is not its Language to us,

Matt. 24.

Be ye also ready?

42. 44.

His studious rational Successour
(who Preach'd at his Funeral) hath
succeeded him in dying, tho' not in
the manner of it. I do on divers
Accounts honour his Memory; may
I not without offence wish, That he
(and some others) had more esteem-
ed one of the greatest Lights the
Church of God had since the Apo-
files times, as to some Points of Do-
ctrine.

Calvin.

Mr. R.
Hooker.

ctrine. I see, that one whom the
admire, being a great Patron of Con-
formity, had that great Man of God
in great Honour.

I will now no longer stop the pa-
sage of my Pen to *Tidswale*, which
is near the place of my Birth; and
was the place of my Baptism, the
Sign (and Seal) of the New Birth.

Mr. Grea-
vel.

Of him who administred that Or-
nance to me (tho' he might not me-
rit the Title of that School-master
who was Entituled, *The Profound
Doctor*: I have heard, that his ver-
plain Words were directed against
the Vices of his Hearers, and he re-
fused that usual Exercise of Catechi-
sing.

Mr. Fun-
daby.
Mr. Crofs.

Two of his next Successors I have
seen, and not much more than seen
their Labours (and Lives) in that
place being soon terminated.

Mr. Heath-
coat.

The (third Successor was of con-
siderable continuance of him) who
could not be charg'd with falling
short, as to Conformity before the
War, whatever is charg'd on him
for siding with the two Houses of
Parliament in it, a Character was
given at his Interment by an Elo-
quent Person before pointed at.

After some vacancy, that follow-
ed that Ministers Death, followed

for

for a time (alas! a short time), reckoned not by Years, but by Months, and those not many; the labouring of one, whose Attainments were far above his years, with an Eye to the preserving of whose Memory, as well as of that of others, this Piece is penned; to wit, excellent Mr. *Anthony Buxton*, of him, take the following Account.

This Person derived from Parents, well esteemed as at *Chalmarton* (where the Water, that serves it, springs at the upper, and sinks at the lower end; so in other parts of the Country: His noted Studiousness and Seriousness, when a School-boy, were as hopeful Buddings of a Fruitful Tree.

Providence placed him afterwards in the Famous University of *Cambridge*, and in the *then* flourishing Colledge, which bears the Name of the All-blessed (and undivided) *Trinity*, when the Renowned Dr. *Hall* was Master; and the very Learned (and *then* moderate) Dr. *Templar* was a Fellow; and (to the best of my remembrance) his Tutor.

I have heard one say, that at that time, *Oxford* was *Blocksford*, and of the then Constitution of *Cambridge*; some have spoken with Contempt more

Mr. Glanville.

Mr. Baxter.

more than enough, much at the rate that a Learned Person wrote of the then Ministry; who was pleased to account one worthy, a Man, of Account, for his writing Sense and Reason.

Mr. Lawson.

But I and my betters are well satisfied, that an eminently able Conformist gives a right Representation of Affairs; when he saith, *The Sect did swarm, and too many Disorders were too apparent, at that day; Learning flourished, Arts and Sciences (with Languages) advanced: There were never better Sermons, never better Books, &c.*

Mr. S. Jacob.

Sure I am, Mr. Buxton did much learn (as other things so) Christ there. Of this, his choice Letters to his Father favoured whilst he was there; and he came thence singularly Accomplished. Having drank in no little of the Doctrine and Spirit of that then rare Preacher, and shall it now be said, that Learning ran low there, when so many of the excellent of the Earth, that now fill the Episcopal Chairs, and that most Reverend and Renowned Person, styled, *Primate of all England*, were Members thereof; and in Considerable Place, Trust and Employment therein, who I doubt not, blest God on that score.

Dr. Stillingfleet.

Dr. Patrick.

Dr. Tillotson, since deceased.

Not

Not long after his Commencement, he was prevail'd with to Preach at *Mayfield*, a Parochial Chappel within my beloved Parish of *Glossop*, where he shewed, that none were to despise his Youth; and of my knowledge, some to this day bear Impressions of the precious Truths, which with much Exactness he delivered, and to which they were delivered: One I well remember, was much taken with this, that his Godhead to the Services (and Sufferings) of his Manhood, communicated Might, Merit and Spirit. O that those few that sate under his Ministry which ceased near 46 years ago, may shew, that God's Word therein touched their Hearts. Rom. 5.17.

He was through the Importunity of Friends (and as I believe, through hopes of being a more general Instrument of furthering the Work of the Lord) prevail'd with to remove to *Tidswale*, whereof I before made mention; but, alas! he saw little more (if so much as) a quarter of a year there. He had through a Saddle Bow received Damage in his lower (and tender) Parts; and his Modesty (as the then precious *Madam Gell* of *Hop-ron* thought) prevailing on him too long to conceal it, it furthered his

De-

Departure. It is observed, that he who laid his Hands on the Excellent Divine Poet, Mr. *Herbert*, when he was Ordained, within three years laid his Shoulder to the Bier (or Coffin) wherein he was carried to his long Home; Alas! within three Months (or thereabouts) I who was call'd so to lay mine hands, was call'd to lay my Shoulder on the like Account.

Providence ordered, that I was call'd from home, and so was out of the hearing of his dying Groans, and of that Storm that his Soul met with (as some Excellent Minister had done) when near the Haven of Heaven; but the Lord brought to his Bed-side Grave, Reverend (and Tender) Mr. *Stanley*, by whose Mouth (and Ministry) God spoke Peace to him.

I, poor I, on my return home, was met, with the Relation which was sadning to me, and with an Invitation to answer his and his Relations Desires, in Preaching at (or on the occasion of his (to many mournful) Funerals, and after so many years since past, the Candid Reader may (here) read the Text, and some of the Heads of the Sermon then preached.

The Text was *Heb. 11.*

Of whom, the World was not worthy.

How vastly different is the Judgment of Men, and of God? of the World, and of him who made it?

The Men of the World generally think, of the Saints that are in it, that they are not fit to live in it; but, the Lord rightly thinketh (and saith) *That it is not fit for them to live in.*

Is not the Context fitly stiled, A little Book of Martyrs, or Witnesses, *See the L. Min. vindication.* to the Truths and Ways of God?

What hard usage the best Men met with those of a contrary Character, may not he that runs read?

Were not some of 'em sent out of the World, as was St. Stephen, with a shower of Stones? Were not sawen afunder as ('tis said) *Isaiah* was? *Heb. 11. 37.* Were they not as was St. James, slain with the Sword? and such as were not called to resist unto Blood were Exiles, and put to wander in mean Garbs, being destitute, afflicted, tormented. Would not those that were prejudiced against 'em, from such promises conclude, that surely, they were vile Persons, a very Rabble or Mob, (as a late Word and Phrase is)

C

Their

Their Sufferings would be looked on as sure Proofs that they were of the chief of Sinners; but if we look for a true Account of 'em, and their Quality (or Qualifications) we must cast our Eyes on the Text, and the Doctrine, for which it is a Foundation, which is——

There have been those in the World, of whom the World was not worthy.

This Phrase is variously (and that without violence offered to it) rendered.

At two of the Glosses that I meet with on it, I shall (here) point : others will by others be noted.

The former is, one of 'em had more real spiritual Worth in him, than is found in the World of the wicked, and ungodly in it . What are parts, yea what are Posts, in comparison of a Pearl of great Price? Some have more than thought, that *Herod* the Great might have saved *John* the Baptist's Head, and his Oath too; was not he better than half of *Herod's* Kingdom?

The latter is, The World was utterly unworthy and undeserving of the Benefits it received, and reaped by their Continuance and Abode in it. Are not the Holy Seed the Substance and (under God) the Supports

Isai. 6. ult.

ports of a Land? Are they not a *Statamon.*
 kind of First-Fruits, on whose score
 the Seeds (yea and their Owners) *James 1.*
 are blessed? Was sinful *Sodom* burnt
 whilst *Lot* staid in it? What would
 ten such Pillars have done, towards
 upholding, that far from good Fa-
 brick?

Of this, we will offer to make
 (and help others to make) some
 good.

Use, And first, It is genuinely in-
 ferred, The World is far out in its
 Accounts and Reckonings; how low
 and light hath it esteemed, and doth
 it at this day esteem the true *1 Cor. 4. 13.*
 choice serious close-walking Servants
 of the most High God?

In its Books do they not stand
 high?

(1.) As a Set (or Sect) of silly
 Persons; a sort of some weak-head-
 ed, feeble-minded Men and Women,
 that understand not what is their re-
 al and main Interest, according to *Act. 28. 22.*
 a modern Phrase (I doubt) they are
 Phanaticks.

Yea (2.) As the very Off-scowering
 of the Earth; even as the dust of *1 Cor. 4. 13.*
 Men's Feet or Shooes, yea as the Pests
 and Plagues of their Countries, un-
 fit to live and breath in the common
 Air.

But, he whose Judgment cannot err, and always according and agreeing with the Truth, judgeth quite otherwise and contrary, are they not (in his Eye?)

Lam. 4. 2. (1.) As the most fine and refined Gold

Malachi 3. (2.) As the most precious Pearls

16, 17. which he will own in the day when he make up his Jewels.

Dan. 12. (3.) As the Stars, yea, they shall be as the Sun in the Firmament.

Isai. 44. 3. (4.) Will he not give People and Kingdoms for 'em, rather than give them up?

And so a second Inference is, That the whole World of the ungodly is in God's Eye; yea, and it should be in Mens; in comparison of their Souls

Matth. 16. 26. which are most themselves, of very small Account.

Gal. 1. 4. (1.) Doth it not carry the Title of the evil World?

1 Jo. 5. 19. (2.) Is it not said to lie in or under the power of evil, or of the evil one Satan? doth it not lie in its filth willingly?

1 Cor. 11. 32. (3.) Doth it not lie in the mouth of Condemnation as its proper portion.

A third Inference is, It is the nearest Concern of us all (a Concern of great Importance to (and of) our Souls, and the eternal Welfare of 'em)

is worth, to examine our selves to prove in the strictest way, that we may know our own selves, whether we that are in the World be not of the World; but of those that God hath called out of it, and are by him valued above the World?

Without Controversie, or by the Confession of all that are spiritual, they are of the World, and the spirit of the World is in 'em.

(1.) Who when with God's Allowance they may use the World, as a Servant, and in (and to) his Service, and to the good and benefit of his Servants, they are for enjoying it instead of him, and with a neglect of him: Is he not called the God of this World, not by Right, but by Usurpation? and by the Consent of those that are Men and Women of it? and choose to have their Portion and Childs part in it.

Uti mundo

*2 Cor. 4.4.
Psa. 17. 14.
Luk. 16. 25.*

(2.) Is it not so with those, who when God hath given a considerable share of it into their Hands, set it in their Hearts, and set their Hearts and chief Affections (mainly) on it, they verily cleave to the Earth, and feed on the Ashes and Dust of it.

Isai. 44. 20.

(1.) Is not this also the sad Case of those, who when they ought by

Ezek. 33.
31.

Prayer, Meditation and other Holy Exercises to spiritualize their worldly Employments, and Enjoyments, they steer and run a different and contrary Course; they are worldly, when about spiritual Exercises; their Hearts verily ran (swiftly and vigorously) after their Covetousness, much of the Sabbath should influence their week-days Work; but, their week-days Works (or Thoughts) hinder their Sanctification of the Sabbath.

And now, the Enquiry may well be, what are the true Signs and Characters of those whom God hath called out of the World, and doth prize more and above it?

And for the resolving of the Enquirers, Be it known.

(1.) All such as are Partakers of a Divine Nature, are certainly in that desirable Circumstance. Have not they as escaped the Pollutions of the World, so risen with Christ? as to
2 Pet. 1. 4.
Colos. 3. 1. seek those things that are above, and set their best Affections thereon?

(2.) So it is with all such who are
Gal. 6. 14. in their hearty Desires (and holy Endeavours) so being crucified to the
Revel. 12. World, and keeping Earth where God hath placed it at (under foot) and Affections.

(3.) They

(3.) They also fall in with, and under this Class, and high Form, the bent of whose Souls, Aims and Lives, is, that they may not only have Blessings, but withal, be Blessings whilst their abode is in this World. *Gen. 12. 2. Ezek. 34. 26.*

The fourth, (which shall be the last) Use is.

They who by special and effectual Grace are differenced from (and dignified above) the World, should be for answering their Dignity, with demeanor that is becoming it.

(1.) Mourn they daily and deeply that God hath so much dishonour from, in, and by the World. *Ezek. 9.*

Is there not a Cause, yea, a great Cause?

(2) Long they, and (in their Stations labour they) that the Interests of the Lord may be more advanced and promoted in the World. *Jer. 9. 1. 2. Mat. 9. 10.*

(3.) Evidence they, that they have more than tasted of the powers of the World to come, by their Humbleness and Heavenliness. *Phil. 3. 20.*

That I may not over-much load my Reader with mine own Notes, too too like my weak self, I having been so favoured by an Elect Lady, as to have a true Copy of the Confession of his Faith, which she procured under his own Hand; I shall here pre-

sent a true Copy of it, wherein he being dead, yet speaketh to me, and others who yet live.

ῥητύπωσις ὑμῶντων λόγων,

(First) *Concerning the Holy Scriptures.*

AS in the Creation of the greater World, God made two great Lights, the one to Rule by Day, the other by Night; so in the Creation of Man, the lesser World, he made two great Lights also; Reason to guide us in Civil and Moral Affairs, and Scripture to Direct us in things that concern his Worship, in our way to Heaven.

That these Scriptures are the Word of God, the miraculous Preservation and Propagation of them, the Agreement of the Parts, the Contexture of the whole, the Efficacy of all, do sufficiently evince. They are so written, that the modestly wise may understand them, and the irreverently prophane, may gather (though Scripture do not countenance) any Heresie.

Reason may not, Scripture must be the *Gladus Delphicus*, wherewith we are to decide any Controversie.

In all Synods, Reason may not, Scripture must (as it was in the Council at *Ephesus*) be laid on the Throne. As they are Pure, so they are Perfect; able to make the Man of God Wise and Perfect to Salvation.

(2.) *Concerning God.*

These Scriptures reveal concerning God, that he is a Spirit, having his Being of himself; and giving Being to all the Creatures; Immortal, Invisible, Eternal, Omniscient, Omnipresent, most Perfect, most Holy, most Wise, Gracious, and Merciful, forgiving Iniquity, Transgression and Sin; the first Cause, and the last End; All things that are, are from him, hang on him, and shall at last be resolved into him, and his Glory.

In this Essence are three real Distinct Persons and Subsistences, Coeternal, Coequal and Coessential; the Father beginning, the Son begotten, and the Holy Ghost proceeding.

That the Father is God, none question it, That the Son is God, the Father from Heaven hath declared it; Devils from Hell have confessed it; Angels from Heaven have pronounced it; That the Holy-Ghost is God, as there is one Syn-

tax

tax, that doth probably evince it, *ἐν τῷ πράγματι τὸ πνεῦμα ὅς ἐστι ἀρραβὼν*; as *os* cannot agree with *πνεῦμα*, they differing in the Gender, so it may agree with *θεός*, they agreeing in Essence; so the Names attributed to, and the Works flowing from him, do undeniably prove it.

(3.) *Concerning the Decrees of God.*

This God, as he saw clearly, so he set down punctually, before all Time, whatsoever should come to pass in Time: Which, as it was not God's Will, by those Decrees to act Sin, they being only antecedent to it, but not efficient of it; yet God was willing in them, Sin should be acted. The Picture of Providence had never been Limned with so glorious a Lustre, but for the black Lines of Mens Sins; Mercy had never been so advanced in pardoning, Justice in punishing, Wisdom in ordering, Power in Over-ruling, had not such a Monster as Sin been produced. Tho' God therefore saw Sin was not good, he saw it good that Sin should be, I believe, God concurs to all the Actions, even the most sinful Actions of the Sons of Men:

As Actions, he affords 'em his Influence, as sinful, his Providence ; yet so, that his Influence doth not act Sin, but his Providence determines and directs Sin, unto gracious Ends as he pleaseth ; so making a wholsom Medicine out of such noisom Poison.

(4.) *Concerning God's Work
of Creation.*

I believe, In Creation God's Power had nothing to work on, and yet Omnipotency wrought all things out of nothing, producing a confused *Chaos* without Form ; and yet out of that *Chaos* forming all things, in an excellent Order, and exceeding Good, the Master-piece of this great Work was Angels and Men.

Man was Created in an happy Enjoyment of (and in a Blessed Communion) with God in Paradise ; where as he had a pure Law, and a clear Light within, so he had a Symbolical Precept given him from without to try him : Poor Man thinking to snuff the Candle of the Lord within, quite put it out, thinking to increase his Knowledge, by eating of the Tree of Knowledge, lost the Tree of Life ; procured his Sorrow, cast himself into a Labyrinth of Ignorance,

norance, Sin and Misery, in which all the Sons of *Adam* now lie involved; the Devil, that *Lucifer*, and then Son of the Morning falling from Heaven his Tail, that is, his subtil, enticing Flatteries drew down the Stars, the Sons of Men along with him.

(5.) *Concerning Mans Recovery.*

I believe, that nothing in Man, no not Free-will (which is pleaded for by some, but prov'd by none) till by Free Grace it be set free, is a Champion able to rescue us out of the hands of Satan; neither believe I, that they are any more the Mother of the Babe of Truth, than she was the Mother of the True Child that said, Let it neither be mine, nor thine, but let it be divided; who say, the Work of Conversion is neither wholly Man's, nor wholly God's, but Free-will and Free-grace are to divide it. Thus God having made Man Upright, he sought out many Inventions, amongst which, Free-will is none of the least; but amongst his Inventions, he could never have invented (or found out) a way for his Recovery out of this Condition.

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But when Man's Wisdom could not, infinite Wisdom did find out a way for them, God passing by the lapsed Angels, and pitching upon some of the sinful Sons of vile *Adam*, as the Objects of everlasting Love, purposing in Christ (tho' not for Christ) (in him as the means for applying the good of Election to 'em, though not for him as appointing that great good to them) to make them Monuments of his Love, and Vessels to Honour, covenanted with Christ; that in prosecution of this Design of Love, he should satisfy his Justice for 'em, and suffer and undergo the Curse due to them, and so receive them as his Seed, and bestow Eternal Life on 'em. Now, because meer Man could not satisfy Justice, and God, distinct from Man could not suffer; therefore infinite Wisdom ordered that God and Man should be join'd together in one Person, that as Man, he might be liable to suffer, that as God, he might be able to satisfy; that as God-Man, he might reconcile God to Man, and Man to God; and thus by Christ, there is a new and living Way set open for the Recovery of poor Man. The Son of God being made the Son of Man, made way for the Sons of

of Men being made the Sons of God.

(6.) *Concerning the Mediation of Jesus Christ.*

I believe, that as all things were agreed on by 'em before all Time, so they were really acted in Time. In the Fulness of Time, God sent his Son in the likeness of sinful Flesh, not in the likeness of Flesh, for he had a Real Body, not in sinful Flesh, he appeared not, for though Sin was on, yet it was not in him; but in the likeness of sinful Flesh he appeared, that in the likeness of sinful Flesh, he might condemn Sin in the Flesh.

Being thus made able for, and capable of, his Mediatourly Office, he appeared as Prophet, Priest and King; As a Prophet he Explained, as a Priest he Obtained, as a King, he applied Salvation to his Elect. As a Prophet by his Spirit he proclaimed, as a Priest by his Merit he procureth, as a King by his Might he applieth to, and bestoweth Salvation on all his Chosen. Having by his Active Obedience satisfied for our sinful Omissions, and by his Passive suffer'd for our sinful Commissions, and by his whole Obedience paid for 'em

on

on Earth, he is now also pleading that price by his Intercession for 'em in Heaven.

Thus having spoiled Principalities and Powers by his sufferings on Earth, he made a shew of 'em openly in his Resurrection and Ascension, and triumpheth over 'em in Heaven. As he had triumphed virtually in his Death as a Priest, making his Cross his triumphant Chariot; so now he triumpheth actually by his Dominion as a King, henceforth expecting till his Enemies be made his Footstool.

I believe, Christ by his Death purchased Salvation for none in time, but for those to whom God had purposed Salvation before all time: the Work of the Son in Redemption running only parallel with the Work of the Father in Election. I believe, the Application of the Spirit runs parallel with the prosecution of the Son Christ, satisfied for no more by his Merit, than those whom he hath sanctified (or will sanctifie) by his Spirit.

(7.) *Concerning Faith.*

I believe, the Instrument by which these things are applied to us, is Faith; and though there be in us no pre-

preparation for this Grace, which was not wrought by Free-Grace, yet the Lord is pleased by the Law first to convince us, that we must die in our Unrighteousness, and that we are undone, if we stick to, and stay in our own Righteousness; and then by the Gospel, to shew us Christ's Righteousness, and in the day of his Mighty and Almighty Power, he is pleased of unwilling, to make us willing, to accept of, to Trust and Rely on Christ, for Righteousness and Salvation.

(8.) *Concerning Justification.*

Upon this, and not till this, is a Sinner truly Justified: For though an Elect Sinner may be said to be Justified before Faith, in respect of God's purpose and Christ's purchase, and the Gospel-Promise; yet, he is not actually Justified, till he actually believes. Upon this Act of Faith (or this actual Faith) you may conceive Christ, saying to his Father in the words of *Paul to Philemon*; *If this Sinner hath wronged (or oweth thee any thing) set that on mine Account* and we may conceive God the Father answering in the words of *Job* *Deliver such a Soul from going down*

De Spiritualibus Pecci.

to Hell, I have found a Ransom ; and herein consists the nature of Justification.

(9.) Of Sanctification.

A Believers Person being thus Justified by the Merit of Christ, his Nature is further Sanctified by the Spirit of Christ, and tho' Faith as justifying was alone ; yet that Faith remains not alone in the justified Person, but worketh by Love. As our Faith justifieth us before God, so Works justifie our Faith, that it is not a dead, but a living Faith before Men. In Sanctification God's Spirit is communicated, his Image renewed, his Holiness imparted, to every Power and Part of Soul and Body ; though this Sanctification in every Man is but in part in this Life, Believers being freed in some measures from Sin reigning, but not from Sin remaining, from Sins condemning and commanding Power ; but not from his controlling Presence, the Body of Sin and Death being not fully (and finally) taken away, till the Body be taken away by Death.

Concerning Perseverance.

I believe, that through the remains of Sin, Believers may fall foully, but Free Grace ordereth, they shall never fall away finally: Tho' for Sin in Justice, God may sometimes cast 'em down, yet Christ so effectually Intercedes for 'em, that they are never cast off. Those that have received Christ by Faith, shall (at last) receive the end of their Faith, even the Salvation of their Souls. Grace shall in God's good time arrive at, and be made perfect in Glory.

Concerning the Royal or Moral Law of God.

I believe, the Law is to be a Believers Rule still: For tho' Christ hath kept the Law for 'em, yet his keeping it doth not exempt them from, but engage them to the keeping of it. He kept it to appease God's Justice, they are to keep it to please and answer his Mercy. He took off the Laws Rigour, and Established it as a Rule. The Law written in their Hearts and Breasts, is not a sufficient ground for them to neglect the Law written in their Bibles. For tho' the

Spirit

Spirit within be the Wind by which they Sail, yet the Word without is the Compass according to which they Sail towards Heaven. The Spirit in Saints never speaks contradictorily to, but always consonantly with the Spirit of God speaking in the Scriptures.

Concerning the Church.

I believe, God always hath had, now hath, and ever will have a Church in the World. The Church visible is not, as some would have it, all Body, and no Head; neither is it as others would have it, all Head and no Body. But it is a Body whereof Jesus Christ is the Head; tho' for the Conduct and Comfort of his People, he hath appointed Under-Officers, to whom he hath Committed the two Keys of Doctrine and Discipline; that by the Staff of Instruction, and Rod of Jurisdiction, he might Comfort his People.

This Rod of Government (rightly used) would prove like *Aarons*, Blossoming one; and would make the Union of God's People more close, and their Communion more sweet with one another.

Lesser Congregations thus organized, might have Communion and Consultation with greater ones, in case of Danger and Difficulty impending or depending.

Concerning Magistracy.

As the Lord hath appointed Ministers as Officers in his Church so hath he appointed other Officers Magistrates, to have Power, tho' not in, yet over his Church. Tho' they are not Fountains of Church-Government, yet they are to be Fosterers and Nourishers of that Government.

Tho' they are not Begetting Fathers of it, they are to be Nursing Fathers to it. Tho' they may not Rule in the Church, it belongs to 'em to Rule over the Church, when Corrupted to Reform it, when Reformed to Support it; to suppress Heresies, Blasphemy and Idolatry, and whatsoever is contrary to sound Doctrine or Godliness; and so Ministers by the Sword of the Spirit, and Magistrates by the Sword of their Power, may either Cure or Cut off all wicked Doers from the House of our God.

*Concerning the Constitution of
the Church.*

I believe, it is no less than a Paradox, to make True Faith an invisible thing; a Sign of a True Visible Church: For how can an invisible thing be a Sign? but a Joint-Profession of the Christian Faith, together with a visible Conformity to the Laws of Christ, under the Ministry of the Word, and Administration of the Sacraments, is a true Sign of that Church; Defects in, and Diseases cleaving to it, do not strike at the Being, but Well-Being of the Church; notwithstanding these, it may be a True, tho' not so Pure a Church.

Concerning Death.

I believe, Death at last shall pass upon all Men, for that all have sinned. Death shall come on all, but it shall only overcome the wicked; Sin brought Death on Believers, and Death shall destroy Sin out of Believers.

De Spiritualibus Peccis.
Concerning the Particular Judgment.

After Death comes Judgment, immediately after the Dissolution of Soul and Body, the Soul returns to God that gave it, and then a particular Judgment passeth upon it; whereby it's sent either to the place of everlasting Torment, or that of everlasting Triumph.

Of the General Judgment.

After this Particular Judgment, as after the Private Sessions, comes the Publick Assizes, the General Day of Judgment.

At the General Day of the Resurrection, the Graves shall be opened, and the same Bodies that died shall be raised again, and re-united to their Souls, that as the Bodies of some were Fellows with their Souls in Sin, they may be Fellows with 'em in suffering, so the same Flesh and Spirit that served God here, may receive the Reward of that Service in Glory hereafter.

Then shall the wicked be punished with everlasting Destruction from the presence of the Lord, and Glory of his Power; and the godly shall be received into Glory, where their Vision of God shall be clear, their
 Com-

Communion with God full, and their
Enjoyment of God endless and bea-
tiful,

A. B.

Since the Lord took to himself
this Choice young Servant of his, he
was succeeded at *Tidswale* by one,
who hath now succeeded him in lea-
ving this lower state. He was there
and elsewhere, particularly in the
latter end of his time, at *Cirencester*,
industrious, apt to teach, and well
esteemed; one thing was less satis-
factory to his Brethren, that he mar-
ried his Brothers Widow, and de-
fended his so doing from an Order,
which did (as they believed) con-
cern the Jewish Nation and Church
only.

After him followed one who was
stricken in years, when he entred on ly.
that Charge, and yet continued years
in it. One with whom I have dis-
coursed to Edification; setting aside
the Points wherein we differ'd, and
I took it to be an honour to him
that he was no *Arminian*, and that
he was for the due Observance (and
Sanctification) of the Christian Sabbath.

Since his Departure, is departed Mr. *Cresswick*; born at *Sheafeld*, on good Accounts by me honoured, whom I have heard Preach solidly, but (alas!) his time (and term) for preaching was, as was his Life shortned. Poor I, in our meeting place, call'd on mine Hearers, to improve what they had heard from him: When Preachers die, may their Doctrines live in many.

Having own'd, that the Confession made by precious Mr. *Buxton* was received by me, as preserved by the Honourable Madam *Gell*; let it not be looked on as a Digression, or as born and brought forth out of due time; if I write (tho' not Leaves) some Lines concerning that Lady, and her highly and deservedly Honoured, Sir *John Gell*, her Husband, to whom poor I Directed and Dedicated a Sheet about the Lord's Day; and that to 'em, as endeared to, and Encouragers of the Sanctifiers thereof.

As for Sir *John*, may I not say, as was said of another? All that well knew him, did as Reverence so love him, and if any did not so, it was because they did not well know him.

Did

Did not the Smiles that appear'd in his Face, demonstrate to the Servants of God (as some distinguish both those that both served at the Altar and otherwise) that his Heart was with 'em? How careful was he, when his House was full of Company, and that of the Higher Rank, to observe his hours of Retirement, that he might maintain his Converse with God, in the Exercise of Closet Religion.

Were there not the fittest Seasons chosen (and kept) wherein Household Religion might be best kept up; the Morning as well as the Evening Sacrifices, being solemnly offer'd to the Almighty. What Excellent Ministers were on that Account (and in order to Catechizing Children and Servants, employed and encouraged?) was not that great House a *Bethel*, an House of God?

Did not he who lived to see the Ejection of worthy Ministers, whom he highly valued, retain his former Respect to their Persons and Ministry, in private? and yet that the Sabbath and most publick Worship might not be deserted, did he not go as far with sober diligent Conformists, as any shew of the preparation

paration of the Gospel of Peace would carry him?

Did he not love extraordinary Days of Humiliation and Thanksgiving on week Days? wherein he had the Aid of the Excellent of the Earth, that were near him? was he not for strengthening the Hands of good Men in God? Can any accuse him of murmuring under the Hand of the Lord, tho' Death entered his Bed, and took off his eldest and much accomplished Son, that bore his Name, unto which were added trying Tryals.

Was he not of a publick Spirit, and so fitted for publick Trusts, that many times at the Election of Parliament Men, I heard the Cry, *A Gell! a Gell*, and did not he since the Revolution, on which my betters have written Blessed, Die a Member of Parliament?

I am now call'd off to point at the Excellent Qualifications of that true, pure *Catherine*, who coming out of a Family of Note in *Berk-shire*, was no little the promoter of God's Work in *Derby-shire*. Did she not in the Qualifications proper to her Sex, match those of her Husband?

The Lord only knew, (though his Servants guessed at it) how sweet and

and satiating the Communion was, which she had with the Lord in secret, where the choicest Books were read, and meditated on. Might she not say, she was never less alone, than when alone? *Nunquam minus sola.*

How were Family Duty's further-
ed through her Presence, at (and in) 'em; and in the Ordinance of Singing Psalms, how was her Voice raised? which we doubt not proceeded from the Raisedness of her Soul.

How did she after such an hour in the evening release her Servants from attending on her Work, that they might attend on the Lord without Distraction.

And tho' she had some Scruples about the Liturgy, she managed 'em modestly, and consulted with the best Ministers, and shunned the way of rigid Separation.

I find my self called off from enlarging on the Virtues of the one and the other, considered singly to say, that so far as I have known (or heard) They were a Blessed Couple; and did as did *Zechariah* and *Elizabeth*, walk Hand in Hand in Heavens way; yea, in all the Statutes and Commandments of God, and as much as could be expected from

from those who dwell in houses of Clay, blameless;

May we not call 'em both blessed in their Spirits; who have for years been with the Spirits of Just Men (and Women) made perfect.

In their Posterity; of which of the Children have we not cause to hope, that the Root of the matter is in him or her; and O that others of their Rank evidenced such heights of Grace as divers of them do! in several of 'em, doth the Grace of Charity so appear in its Eminency, that poor I, who am less than the least of all Saints, stand in their Books as a not unuseful Minister. But I must remember that mean Memoirs of some that are in Heaven, must not be turned into Applauses of those on Earth, that are travelling thitherwards:

God's Blessing and (under his) mine be on their Heads, Hearts and all of theirs; under whose Eye, and into whose Hand soever this poor Piece shall fall; its Imperfection will, together with those of its Pen-man evidently appear; and it would fall under the Charge of Partiality, if I should be wholly silent as to two Persons one (as some speak) of the Clergy,

Clergy, and the other (as their Phrase is) of the Laity.

The former was Reverend Mr. *Thomas Stanley*, the other my Dear Brother-in-law, Mr. *William Barber*.

According to the Account given me by his beloved Son; Mr. *Stanley* was born at *Duckmorton*, three miles from *Chesterfield*, where he had part of his Education, as he had another part of it at *Staley*, not far from it. His noted Schoolmaster was one Mr. *Marshall*, whose Brother made a Speech to King *James* the I. This worthy Minister Commenced Master of Arts in the Twenty second Year of his Age: His first publick Employment was under Mr. *Cart* at *Hansworth*, the famous Father of a Son that I knew, his famous Successour, wherein the Ministry, and Grandfather of him, whose Fame was great as a Physician; to Mr. *Cart*, the Son he was an Instructor; for three years he was Preacher at *Dore* Chappel, in the Parish of *Dronfield*, and eight years after, at the Parochial Chappel of *Ashford*, in the Parish of *Bakewell*; whence by those then in power, he was in 44. translated to the Rectory of *Eyam*, where his Labors lay till that black Day of *Bartholomew*, in 62, when many Pastors and
People

People knew (to their Sorrow) what it was to be separated from their Hearers

The first time that I had any Cognizance of this Excellent Person, was in a troublefom Time, when there were more than Rumors of Wars, and he for a Night put to Lodge in an House where I was then Tabled; who was afterwards put to flee into *Cheshire*, and *Lancashire*, to secure his Life; when by Sons of Violence his Goods were seized and divided amongst 'em: Concerning him, Give me leave to Record.

(1.) He was by the best Men that knew him, noted for one of those that were called Puritans, who by many, were more than a little disgusted.

(2.) Tho' he was not charged with Nonconformity before the Wars, the best of those who carried that Character, did highly esteem him.

(3.) His Diligence in studying, and his zeal in found, plain, practical Preaching, were worthy of (what they met with) a Remark.

(4.) The flocking of choice Hearers from several Sides (and Parts) to his Ministry, might from some contract Envy.

(5.) He

(5.) He was a very great Encourager of week-day Lectures, by his preaching at 'em, and by his presence, when his Juniors and Seniors preached.

(6.) He was a very visible and audible Confuter of those who adventure to decry Free conceived Prayer, adventuring to say there is no such Gift; whereby Persons can suit their Prayers to Divine Providence, and their own particular Cases, with those of others: One, not the most considerate, after a zealous Prayer of his, cryed, *If this speed not, he can never mend it, and he had best cease.*

I no way doubt, his Exercise of the Grace and Spirit (together with the Gift) of Prayer was much answered, with that great Success God gave to his Ministry, in the several places where it was exercised.

He had divers Tryals, as to his parting with other dear Relations; besides that of parting with his dear, dear Yoke-fellow, who was a Partner with him, and helper of him in all his Troubles; one is (I think) living, who can witness, How near that Breach went to his Heart, whereof his weeping Eyes were Witnesses.

When

When he could not serve his People publickly, some (yet alive) will Testifie, how helpful he was to 'em in private; especially when the Sicknes (by way of Eminency so called, I mean the Pestilence) prevailed in that Town, he continuing with 'em, when as it is written, 259 Persons of ripe Age, and 58 Children were cut off thereby. When some who might have been better employed, moved the then Noble Earl of *Devonshire*, Lord Lieutenant, to remove him out of the Town, I am told, by the Credible that he said, It was more reasonable, that the whole Country should in more than Words testifie their Thankfulness to him, who together with his Care of the Town, had taken such Care, as no one else did, to prevent the Infection of the Towns adjacent.

In the Year 1670, this worthy Preacher had been at the *Spaw* in *York-shire*, for his Health, but soon after his Return, he was seized with a Sicknes, that issued in his Death. Poor I, was on a Sabbath Night, call'd out of my Bed (as I remember) to visit him; whom I found in a desirable Frame of Spirit, tho' very weak in Body, as I also found, that tho' on account of his not Con-
forming

forming, he had suffer'd much; he rejoyced, that he suffer'd in (and for) that Cause, within three days, even on *Bartholomew Day* (still called Black) he Expired.

I beg leave to name two Texts that I can do little more than name, that were privately touched on after his Departure.

One was, *Zech. 1. 5. Do they live for ever?*

(The Prophets were then spoken of.)

How Gracious was God to *Israel*, who when the People that came out of the Furnace of *Babylon*, too too little refined, rais'd up holy *Haggai*, and zealous *Zeehariah*, to reprove and exhort 'em in order to their more thorough Reformation.

By the Prophets, here, I understood those inspired Ones, who together with the Apostles, are the Foundation Doctrinal (as Christ is the Foundation Personal) on which our Faith, and concerning Instructing as well as Predicting Prophets, this is a true Doctrine.

Ephes. 2. 19, 20.

They do not live for ever.

The Question put in the Affirmative, is rightly answer'd in a Position that is Negative.

E

(1.) Tho'

Heb. 9. 27. (1.) Tho' the Prophets Faithful and able Preachers are Men of God, yet Men they are; and is it not appointed all Men once to die?

(2.) Is it not for the Advantage of God's Prophets, that they are to pass through Death? As for them for to Live is Christ, so for them to Die is Gain.

Philip. 1. 21. 23. And hence, (I first infer) Truly *Psal. 73. 1.* God is good to *Israel*, that as *Moses* had *Joshua*, and *Elijah* had *Elishah* for a Successor; when one bright Star disappeareth, there is an appearance of another. Tho' Ministers die, the Ministry doth not.

The (second Inference is,) The Goodness of God is also manifested and magnified. Tho' the Prophets abide not, their Prophecies do. Tho' the Trees be removed, the Fruit doth remain; as in the Tables of God's Law, so in those of Hearers Hearts; and O that this was more considered!

Vide Synops. Crit. Isai. 66. 25. As God's Word (at present) takes hold of the hearts of some in their Conversion, it will according to the Sense of the Context, take hold of many that slight it, to their eternal (and not only temporal) Confusion. O that more Hearers trembled at the Word of God!

The

The (third Inference) is People should prize the Live and Labours, and take to Heart the Death of the faithful Preachers ; I may touch on what is written for a Lamentation : Ministers among other good Men perish outwardly, but too few take this *Ijai. 57. 1.* deeply and duly to heart.

(1.) Not seldom the Death of Prophets is followed (if not attended) with the death of many of their People.

(2.) When there is a removal of Ministers, often the Glory and peculiar Presence of God is removed also. *So said acute Mr. Shaw.*

The (fourth Inference is) Those of whom extraordinary Prophets have not spoken, nor can present ones speak good, are in a sad State, and should not rest in it.

(1.) Will not God the Judge, judge Persons according to his Word?

(2.) Do not Prayerless Persons and Families lie exposed to showers of Wrath?

(3.) Do not the Paths of the prophane take hald of Hell? *Prov. 9. ult.*

(4.) Shall they that are worldlings fare well in the future world? *2 Thes. 1.*

(5.) Doth not wilful Ignorance bring on woful Vengeance?

The (fifth Inference) They to whom God continueth Prophets and Prophefying should

(1.) Much praise God for that high Favour.

And (2.) Prize 'em at an high rate as Priviledges.

And (3.) Get a special Interest in their Prayers.

And (4.) Acquaint 'em with their Souls Cafes and Concerns.

And (5.) Digest their Sermons and Instructions.

And (6.) Follow 'em in Heavens Way.

Know they if they walk by such Rules?

(1.) Tho' their Pastors die, all of 'em dies not.

(2.) The great Pastor (and Shepherd) dies not, but lives for ever.

Now the other Text is to be touched on; towit,

Isaiah 57. 1. *The Righteous perish, and no Man layeth it to heart.*

Tho' this Prophet is stiled the Evangelical One, one that brought good Tidings, Tidings of one that is able and willing to save to the uttermost; the Relation or Narrative in the Text is of a mournful Tendency.

The

The words are nat many, but they aloud bespeak a double Sorrow.

(1.) The most useful Persons fall by (and under) Death.

(2.) They that duly lamented this, were so very few, that they were scarce (if at all) seen in the Croud.

If any say, This is sad news in- *Jo. 3. 16.* deed, *The Righteous perish.* Have not God and Grace set 'em out of the reach of perishing? to whom I say; They shall not perish, so as to be deprived of Eternal Life; do or can their Souls (and the Graces of God in in 'em) perish? Surely no, but as to their present State, and in the Worlds account, they perish.

The Doctrine is, *The Death of the Godly hath too little been regarded.*

(1.) Some have been so far from lamenting it, they have longed for it.

Yea (2.) Some have made it mat- *Rev. 11. 10.* ter of their Mirth and Joy.

If the Reasons hereof be enquired into.

(1.) The general one is, the Depravedness of human Nature, when *Isa. 26. 11.* God's Hand is lifted up, Men will not see.

More particularly (1.) Too few separate themselves (to or for) serious Thoughts.

Prov. 18. 1. (2.) Too many have no value for the Persons of the good.

(3.) Multitudes are prejudiced against their ways, they take their Examples as Reproofs to 'em.

(4.) Satan herein acts his part, and excites his Tools.

(5.) Good Men are but good in part, and many of 'em less sensible of spiritual Losses.

Act. 8. 2. The (first Inference is,) It is a sad (but no strange) thing to see the Funerals of good Men less solemnly and sorrowfully attended than is desired; Too few are interred as *Stephen* was, with great Lamentation.

The (second Inference,) Take we our selves to task; when good Persons die.

(1) Do we weigh (as well as view) the matter?

(2.) Do we not only consider the thing, but with all the Causes, Efficient, Formal and Final? Do we see the hand (and endeavour to see the end) of the Lord? Do we take into our Thoughts the Consequences that are likely to follow? do we study, that we may supply their places, and exercise the Graces they excell'd in?

The

The (third Inference,) They fall deservedly (and deeply) under Re-
proof, that are at a want of spiri-
tual Sensibleness; Let the Righteous
swim, or sink! it is all one to them,
they will not abate a jot of their
Jovialty.

(1.) This must needs be a Sin,
that lies so cross to a known Du-
ty.

(2.) It is a walking contrary to the
Children of Light.

Yea (3.) The Light of Nature may
shew its sinfulness.

(4.) The less we lay to Heart such *So acute Mr.*
Persons Deaths, the less Assurance we *S. Shaw.*
have of our own Lives; and now,
the Word of Exhortation bespeak-
eth.

(1.) The Conversion of the Un-
converted; will Hearts of Stone
whilst such tender? Are not true *Isai. 57.18.*
Mourners Children of Zion?

(2.) They who are true Converts
should set before 'em.

(1.) The good Examples of the
Servants of God.

(2.) The best Example, of the Son
of God, as clothed with the humane *Luk. 23.28.*
Nature? Did he not weep over *Jo. 11.*
Lazarus, and allow good Women to
weep for themselves, and their Chil-
dren?

The godly Mourners should take Comfort. As all of the Saints doth not perish, that that doth shall not perish for always; the benefit of their Prayers shall outlive 'em. God hath the residue of the Spirit, and will raise up new Saints.

Seeing mine Heart and Pen hath been carried out to speak of so many Ministers (and Members) of Churches, though before the closing up of this Piece, there will be a Leaf, tending to preserve the Memory of *Mr. William Barber*, delivered in publick; and that with more Elegance (and Exactness) than any thing I (a frequent Hearer of that loving Minister) heard from him. I, though nearly joyned in Affinity to him, judge it meet to give some short Account of what was was preached on a solemn Day of extraordinary Humiliation, kept in private, by some special Friends of the deceased, after his Funeral.

The Text was, John 11. 11. *Our Friend Lazarus sleepeth.*

Is it not often experienced, that the true Disciples of Jesus Christ are more than enough apprehensive of Danger? Tho' the Spirit is in some degree

degree willing, the sick (or frail part of Man) hath (and sheweth) its Weakness. Tho' Christ's Word for his Return into *Judea*, should have been on the first Hint complied with by his Disciples, they had their objection ready, the Journey was like to prove hazardous; and tho' (no doubt) their Timorousness had no little respect to themselves, they draw a fair Glove over it, and pretend mainly a reference to their, and our, Blessed Lord and Master. He that clearly saw their Infirmary, looked on 'em with pity, and applieth his Discourse to the Cure thereof; plainly telling, that his work lay there, and his Call was thither, and Danger must not be laid in the Balance over against Duty; and withal, he gives 'em a particular account of this Call in the Text, and the words that follow it.

The Subject of this Text is *Lazarus*, who is described as by his Name, so by his Relation: He was the Friend of Christ, and his Disciples, and by his Condition he was fallen asleep; that is (as was afterwards expounded) he slept the sleep of Death, he was really Dead.

Here

Here is only room for a Breviate of the Enlargements on this Doctrine.

1. The Sleep of Death hath overtaken (and seized) the Friends of Christ, and Christians.

The (first,) and that a Question (or Case) of main Concern is, whom doth Christ, and whom may Christians, put into the Catalogue or Count of his and their Friends?

The Answer.

(1.) All such as are inwardly, and so savingly brought within the Bond, and under the Blessing of the Covenant of Grace.

Jam. 2. 23.

Are not many Covenants for Friendship among Men?

Jo. 15. 5.

Prov. 3. 32.

Psal. 25.

12. 14.

(2.) All those whose Transactions with God are of a Friendly sort; to wit, (first) those to whom God revealeth his Secrets, and manifesteth Gospel Mysteries; so that they see the Council of Peace that was from Eternity carrying on in time, three Divine Persons in one Essence, two Natures in one of the Divine Persons; Justice, Mercy and Truth, meeting in Man's Redemption; Sin condemned, and the penitent Sinner Absolved; Free Grace Exalted, and yet the Freedom of Man's Will

not

not prejudiced, in Man's Conversion, the joyning of Mans Interest and Duty together, &c.

(3.) All those whose natural Affections have Commenced and taken the Degree of spiritual Graces Particularly: All those that Love the Lord, because he Loved them first; As his Spouse not only hath his Love, but is his Love, and dearly Beloved, he hath the highest Room in their Hearts, him they have absolutely, and others with relation to him.

(4.) All those whose Interests are joyned with his. The Covenant betwixt him and them is Conjugal; what he is, hath, and doth, hath an Eye to their good, and what they are, have, and do, as Friends, is referred to his Glory.

(5.) As he pleads their Cause, before his Father in Heaven; they upon a just Call, plead his Cause before Men on Earth: All those fall into the Count of his Friends.

(6.) So do all those, whose Wills agree with (and are resolved into) his will, who from their Hearts pray, that his Will may be done on Earth as it is done in Heaven.

And now another Query may be laid before me, Who are the true Friends of true Christians?

The

The Answers are,

They are so, who make account that all lawful allowed Things are in a sort common amongst 'em. that, in a sound Sense, they have the same Friends, and the same Enemies they all agree in choosing God for their Treasure, and submitting to him as their Governour: They are Love with a Love, well-wishing the worst Men, and with a Love of enlightening the best Men. The Torrent of their hatred is against Sin; the ways they choose, are the ways of Righteousness.

Particularly, (1.) They maintain sweet, religious and edifying Conference with 'em.

(2.) They pray, as in Society with so in their Closets for 'em.

(3.) They as called thereunto, are willing to perform special Offices for 'em.

1 Jo. 3.16. (4.) They (at least habitually) and in desire are for that heroick Act of Love, even dying for 'em, in dying as Martyrs to Confirm 'em in the Truths (and Ways) of God.

The (first Inference) Study we the Extent and Intent of the Death and Purchase of Christ by his Death. He designed to deliver his People from the second Death, and to sweeten the first,

first, and take out its Sting, but not *1 Cor. 15.*
to prevent its stroke; for so, their *55, 56.*
entering Heaven would have been pre-
sented.

And so the (second Inference is)
The best on Earth must not expect
an Exemption from going the way of
all the Earth. The Priviledge of *Josh. 23, 14.*
Enoch and *Elijah* were Extraordi-
nary.

The (third Inference,) One Bu-
siness (yea a main one) of Life, is
to be making further preparation
for Death. That this Sleep may be
sweet to us.

(1.) Be we laborious, abounding *Heb. 4. 11.*
in the Work of the Lord; to a la- *1 Cor. 15.*
bouring Man sleep is sweet, we are *the end.*
to labour, that we may enter into E-
verlasting Rest.

(2.) Let us not load our selves with *Hab. 2. 6.*
thick Clay, nor give way to worldly
disturbing Cares; do not these tend
to make natural Sleep uneasy? He
was a Saint of the first Form, that *Mr. Jo.*
was for laying down such Cares on *Angier.*
his Pillow.

(3.) Wrap we our selves in the *Phillip. 3.*
best Bed-cloths. Be we much for *9, 10, 11.*
imparted Righteousness, but as to
justification, plead we imputed Righ-
teousness.

The

The (last Inference,) Ungodly Men (at present) Enemies to Christ and Christians, should not bless themselves in their State, fall asleep they must, but not as the Sanctified do. *Psa. 11. ult.* Their sleep will not be with a good Will; *Is. 51. ult.* their Souls will be at unrest when their Bodies sleep; they in their sleeping are under God's Curse. How dreadful will their awaking and arising out of their sleep be? The Lord says to 'em, Awake you that sleep in your Sins.

Eph. 5. 14.

The further Application of this Doctrine, shall be referred to the future Occasion of this present private Assembly.

2 Sam. 14. 14.

(1.) It's evident, that nothing hath befallen our Dear, Dear Brother, but what is common to Men of the best Figure and Character, even the best among Christ's Friends.

(2.) Sad it is, but strange it is not, that he hath left us.

(3.) Did not his and our Dear Saviour go down to Death.

1 Thess. 4.

(4.) Grieving God alloweth; yet it is to be moderated, we are neither to murmur, nor mourn, as those without Hope; doth not God amidst our Sorrows, afford us this Solace?

(1.) He was a Friend to Christ, and to those, who together with his Name, bear his Image; may not such Friends (by an ordinary Arithmetician) be soon counted? *Eph. 1. 15.*

(2.) Was he not (as Christ's Friends are) much of Christ's Temper? Was not the same Mind and Affection in him that was in Jesus? *Phil. 2. 5.*

(1.) Was not Humility much both his Garment or Ornament? tho' he had both of Goods and Gifts, wherein too many glory? did he keep a distance from the poorest of Christ's Favourites? Tho' his Face shone, he less looked thereon. *2 Pet. 2. 7.*

(2.) Had he not a Tendernefs for the declarative Glory of God? Did it not greatly grieve him, to see Christ's Laws trampled on? Did he not vex his Righteous Soul with the Abominations that abounded?

(3.) Was not his Spirit (together with his Body) with us in our Meetings?

(4.) Was he not for the Active as well as Contemplative Part of Religion? witness his Closet Prayers, Family-Worship, and Holy Conference? *Eph. 5. 15.*

(5.) Did

(1.)

(5.) Did not they lie nearest his Heart, that evidenced Christ lodged in theirs.

(6.) How few shewed more Compassion to those that were poor indeed? Was not his Soul troubled, that they were not more Beggars at God's Door?

(7.) Was not his House the Receptacle of gracious suffering Ministers?

(8) When his Duties were most and best done, did he not exalt Jesus Christ?

(Hear we!) (hear we!) (1.) He as to what was seen, is but asleep: (2.) His Sleep is to his Advantage he is at rest from Sense of present and fear of future Evil; yea, from the Evil and Temptation to Sin; his unseen Part seeth the Face of God, he sleepeth in Jesus, and shall awake to (and in) Glory.

Touches on Prov. 10. 7. The Memory of the Just is Blessed.

As carrying a good Conscience out of the World, is a prime Priviledge; leaving a good Name in it, is among desirable the Witness. Determination of one of *Wisdom's* Eldest Sons; and not seldom, the latter is an Attendant

ant on the former. The Text is a Proposition or Doctrine ; the Subject is the Memory, not the Faculty within Man, but the Fame, Reputation and Memorial that is (after a Man) among Men.

As the Verse foregoing speaks of Blessings of the Head of the Just, this Verse instanceth in one, and that is no mean one, here's a Blessing in it.

(1.) Men, good Men, will bless, or make honourable mention of the Just ; how highly doth Blessed *Paul* Applaud Old Testament Witnesses?

And so (2.) The honouring of the Dead, shall be a Blessing to the Living, they (being dead) yet speak, and bespeak imitation ; Examples are exciting ; those that have honoured will God so honour.

Heb. 11.

*Exempla
movent.*

*1 Sam. 2.
30.*

And now I (first infer) The Just or Righteous is more excellent than his Neighbour ; doth he not live in the Hearts and Speeches of the best after his Funeral?

Post funera.

Prov. 12.

26.

The (second Inference is) There is as a Right, so more than one wrong Way, (or Method) taken by Persons to preserve their Reputation, did not *Nebuchadnezzar*, *Belshazzar*, *Herod*, &c. take a ready Course to

F

make

Ecclef. 7. 1.

make their names stink above ground? Would *Abfalom's* Pillar answer his Expectation? Will stately Buildings (and Tombs) attain the best end? Is it not Righteousness which exalteth (as a Nation so) particular Persons in it? and as Piety and Justice put an honour on Men; not a few tie the Scarlet Thread on the hand that is in Charity put forth: Doth not Glory follow those that flee from the inordinate Affectation of it and give Glory to God in Christ by the Holy Spirit?

The (third Inference is) Study we the Goodness of a truly good Name, is it not more precious than precious rich Ointments? Which (1.) are (at furthest) but temporary; and (2.) may be the Portion of the worst Men; and (3.) may in part be Snares to better ones. (4.) At furthest, they only yield Delights to the Body.

The (fourth Inference) There is a Lawfulness in a due Commendation of the Saints departed; tho' some besides Papists, carry the Thing (and Words concerning it) too far; the more any were (1.) Humble, (2.) Meek, (3.) Prayerful, &c. the more we may praise God's Grace in 'em.

The

The (fifth Inference,) They are in the wrong Box, and out of God's Way, whose Debauchery and Profaneness tends to render their name accursed.

The (sixth Inference,) They incur great Guilt, that bespatter and cast all the dirt they can on the Memories of their betters; is not this Sathanizing?

The (seventh Inference,) This poor hand is not to be blamed, if after the Memorials of excellent Ministers, it straw some Flowers on the Grave of some choice Persons who did not discharge that Function.

*Some Memoirs concerning the Right
Worshipful Robert Eyre, Esquire.*

Though some of his Predecessors were Possessors of a far larger Estate, not far from the *High-Low*, which he was pleased in our walking together, to point out to me; that which he was Born to at (first) and was possessed of, was considerable; and tho' he knew, to his Loss, what it was to be taken *Ward*; yet, God in Wisdom (and Favour) ordered, that he should Match into the Family of Mr. *Bernard Wills*; whereupon Providence (in the Issue) much

De Spiritualibus Pecci.

advanced his Estate ; and tho' he had not all the Advantages which some have in their Education, such were his natural Parts, and acquired ones, through his great Industry, and God's great Blessing, that very few of the Gentry (or among the Justices) did excel him.

This admits of no denial.

(1.) He was eminently sound in the Principles of Religion, and far seen into the Controversies raised about it ; very able to convince Gainfayers.

(2.) Tho' his Communion with God in his Retirements lay most open to Heaven, the Fruit thereof was seen, and reaped, by his Familiars on Earth.

(3.) He made Conscience of Family-Worship, and freely entertained Ministers that furthered him in it.

(4.) He that had before been a Magistrate, and did exercise it afterwards, whilst Monarchy was down, lived privately as a Favourer of it.

(5.) To Justice and Equity he was an hearty Friend.

(6.) Notwithstanding the Satisfaction he had as to the point of Conformity, he was far from Persecuting

ting sober Nonconformists; and being known to have an Esteem for unworthy me, Informations were not given against me, and in times of Bondage, precious Liberties (for Labour) were indulged by me.

Animadversions referring to Mr. William Barber, of the Malcott.

The Minister of the place, at his Interment, made this Speech.

My Dear Friends and Fellow Mourners,

‘ If the *Jews* in the time of their
‘ Captivity, sat down by the River
‘ of *Babylon*, hanging their Harps on
‘ the Willows, and bewailing the Loss
‘ of *Jerusalem*; we being brought hither
‘ by an heavy hand of Providence,
‘ stand at the Graves side, hanging
‘ down our heads, and bewailing the
‘ Loss of a Faithful Friend and Brother
‘ this day. Give me leave to say
‘ a little of this deceased Brother,
‘ tho’ he is dead, as to his Body,
‘ this is the Day of his Funeral; yet,
‘ his Virtues and Praises to God on
‘ account of ’em, are as a precious
‘ Ointment, sending forth a fragrant
‘ smell;

*Vivit post
funera.*

'Smell', and his Name shall not be
'buried in Oblivion.

He was a constant Comer to the Ordinances, Sabbaths and Sermons were his delight; like a labouring Bee, he embraced every heavenly Season, for the gathering of the Honey of Grace and Knowledge; Doubtless, the Word of God was sweeter to him than the Honey and the Honey-Comb; he sate under Christ's Shadow with great Delight, and his Fruit was sweet to his Taste.

He made a practice of secret Prayer, often every day entring into his Closet, and praying there to that God, that hath rewarded him openly.

His house was an houte of Prayer, wherein he endeavoured to Teach (and lead) in the Truths and Ways of Life.

His Walk and Practice did agree with his Profession, and his Conversation was such as did become (and adorn) the Gospel of Christ.

He was glad to see the least Spark of Grace in any about him, and he much bewail'd the Sin and Misery of those who were in the Gall of Bitterness, and Bond of Iniquity.

He was ready to Fast with those that Fasted, and Mourn (and Weep with those that wept) and to Pray with those

those that (upon a call thereunto) did
set (and keep) up times of extraordinary Prayer.

He Fed the Hungry, Clothed the
Naked, gave Drink to the Thirsty, Vi-
sited and Prayed (as for, so) with
the afflicted.

He was the Poor Mans Friend,
his hands were no more full than his
his heart was bountiful; but he is
gone (alass!) he is gone, and will
be missing (and missed) as in his own
houle, so in the House of God, and
in the Houses of the Poor.

Oh! Chappel, a Pillar of thy
Church is fallen to the ground this
day.

And now my Friends, seeing God
hath taken away one of the best of
our Flock, into his upper Fold, I be-
seech you labour to repair this Loss,
and stand in the Breach, opening
your Hearts, and owning the Truths
and Ways of the Lord, both by Pro-
fession and Practice; and having seen
our Friends (and Brothers) good
Conversation, may make his Life
your Pattern.

We having cause to weep, and to
acknowledge, that our weeping doth
not fully answer our Wo and Loss,
yet weep we in measure, and mind
we the Words of our Saviour, as if

we heard him by our Interred Friend say to us; Weep not for me, but weep for your selves and for your selves and Children, lest I be taken from the Evil that is coming, Think not so much where he was, as where he is, and follow after him, till you overtake him, and then your Sorrow will be turned into Joy.

Our Brother is gone, he is absent from the Body, and present with the Lord; his Labour is turned into Rest, he hath paid the Debt which we yet Owe, and must shortly pay; his Life was Pious, and his End Pleasant or Peace.

Seneca said, when he was young he studied the Art of living well; and when he was old, that of Dying well: This our Brother studied both together, he Liv'd Carefully, that he might Die Comfortably, and as he liv'd, so he died; he Liv'd to Die, and Died that he might Live. He died not in an Old Age, yet he died in a Good Age, he was gathered like a Shock of Corn in his Season. O Friends! labour to be what he was, that so you may be where he is, and thus with Tears for him, and Prayers for you, I leave him in the Dust, and you to the Lord.

Hints

*Hints that have Respect to Old
William Aynsworth.*

My dear Friends,

Several of us have (with several others) looked into the Grave of an Old Disciple; who was present at such Meeting as this, in Spirit, when his long Sickness and Lameness hindered his being present in Body. This we well may speak (and so I do write) on; was he not one upon whose earnest Prayers (under God and Grace) our Persons, Households and Congregations fared much better?

It was much (and long) his desire, that poor I should have been the Preacher at his Funeral; and I should gladly have answered his desire, had Providence therein favoured me.

The Texts which he commended to me, as Subjects to be treated on were two, both found under the hand of holy *Paul*, the one concerning his fighting a good Fight, the other containing his Triumph, and bold Blessed Perswasive, that neither Life nor Death should separate him from the Love of God in Christ Jesus, which if I should handle at large, would
take

2 Tim. 4. 7.

*Rom. 8. the
latter end.*

take up a whole Year, rather than part of an hour.

In the former, the Apostle did (as did our Brother) look backwards, on the course of his Life; and forwards, on his blisful State after Death.

Heb. 11. 4.

In the latter, he assured us that he was arrived at a great height of Assurance, that his Union to Christ, and Interest in his Love, could not be lost.

May it not be here said, of this Brother, as was said of *Abel*, that being dead he (yet) speaketh.

I own, that Rules from God, excel the Examples of the best Men; the latter are not so perfect as the former, and I grant, that the good Man of whom I am now to speak, was a Man of like *Passions* with other Men; we have sometimes said to him, as mild *Melancthon* said to hot *Luther*, *Bridle a little more, be less hasty, and angry.*

Yet such is Divine Grace, that in Holy Writ, the Picture of sundry Saints is drawn with a Covering over their Scars.

Do we not read of the Patience of *Job*, and Faith of *Rahab*, where their Failures are not mentioned? May not our Friend's Weakness be buried

Jam. 4 10.
Heb. 11. 34.

buried with him? May Graces which were Eminent in him, be Evident in us?

(1.) Was not his Thirst after spiritual Knowledg very great? Did he not (whilst he could go) run to and fro, in God's Way, in order to the Increases of it? when with Ministers, had he not Cases to be resolved, and Texts to be opened?

And so (2.) Did he not highly prize Holy Ordinances? Was not God's Word Preached, valued above his appointed Food? and how glad was he when it was said to him, *Come, let us go to the House of the Lord, that we may sup with him.* Dan. 12. 4. Job 23. 12. Secthe margin. Psal. 122. 1, 2.

(3.) Was he not one of the most unwearied Persons we have known in the Solemn Service of God? When we were too near being run out of Breath, he was still fresh and vigorous; did he think Days (yea or Nights after 'em) too long to continue therein? Isa. 40. ult.

(4.) Had he not a very great Favour for the Churches Reformation, and the Ministers that suffer'd in that Cause? He ran not into rigid Separation, but Free Prayer, unmixed Pure Worship, and Officers of Christs Appointment he dearly loved,

(5.) Was

Eph. 5. 11.

(5.) Was he not very zealous against apparent Sins? Which of us would he have spared (or not reprove) when he saw in us the appearance of such Evils?

(6.) Did he not call the whole Sabbath his Delight? and rise early, that he might more fully sanctify it?

(7.) Did he not use Importunity and yet mixed, with Reverence in his Addresses to the most High, coming to him as a Father, and yet as a God?

Psa. 45. 1.

(8.) Who among us was so free and forward for Holy and Edifying Discourse?

(9.) Did he not exceed us in Tears and Tenderness?

Heb. 6. 1.

(10.) Did he not verily pant after Perfection?

*Phil. 3.**13, 14.**Col. 3. 11.*

I add, was it not his manner in the close of Duties, to Magnifie (yea to Omnifie and Exalt) Jesus Christ?

Touches referring to Francis Gee.

He was one of the Sons of *Ralph Gee*, of the *Lidyate* in the Parish of *Chappel-le-Frith*; a place of Note to the World, and as to those Friends to the Church, who now possess it. I have no thoughts to detract from

the worth of his other Brothers, particularly of that Brother who went off last, and bore his Fathers Name; whose House in *Kyndar*, was to me and divers (who loved the Truth) a little Sanctuary: when his infirmities detain'd him, and some Laws gave some of us less Liberty, in greater Sanctuaries; whose Dear Wife *Sarah*, was an hearty Friend to all that loved the Truth for the Truths sake.

The second Epistle of John.

As for *Francis*, from the first time I had any personal particular Knowledge of him, he did to me, as he did to the most serious (and considerate Christians) who best knew him, appear.

(1.) Of a more mild, dispassionate, cool Temper, than many of whom we hope the best things. *Pro. 17. 27.*

(2.) One whom God had led into the Knowledge of his gracious Covenant, not only waiting for the Priviledges of it; but withal, resolved (through Grace) to walk in the Duties of it, witness that Form of Covenanting with God, subscribed with his Hand (and Heart) according to Directions given by Excellent Divines, which after his departure, I had the sight and reading of it. *Mr. Alleyne, Mr. Guthrie and others.*

(3.) One

(3.) One who was not for putting asunder what God had joyned together, to wit,

Secret or solitary, and Joint Worship, in the House and Assembly; Justice and Charity yea, according to his Estate, Bounty, together with the Exercises of Piety. (An exemplary Practice commending his Profession,)

(4.) Of a readiness to close and strike in with those Ministers and Christians, who were for holding up Religious Conferences, and joyning on occasions in extraordinary Days of Humiliation and Thanksgiving.

Mrs. Douglas Carington.

I add, this Dear Friend being called to attend the Funeral of another, whom I on good Accounts have cause to count so, was struck when on the way, and returned home to lie some weeks on his Bed and Couch, whence his Soul took flight home.

Touche's referring to Edward Wright.

As for this good Man, whose good Name, I am willing in this Paper to preserve; I reckon that Twenty One Years had passed before his Departure, in which I had Intimacy with him; which was occasioned by his being sent to fetch me to a choice good

good Woman; and was since increa-
sed by my being cast into this Pa-
rish of *Chappel*, when cast out of my
Place at *Glossop*. And being (for
some Months) a Servant in my Fa-
mily.

Blessed be God (1.) I never saw
in him (or heard of him) any thing
that might blemish his Profession, or
bring his Sincerity into question.

(2.) He was not without a parti-
cular and piercing Sense of original
Sin; or of his short-fallings after,
or fouler Falls before his Conver-
sion.

(3.) His Cry in mine (and others) *Rom. 7.*
Ears was; in me, that is in my Flesh,
there dwelleth no spiritually good
thing; I have neither Righteousness,
nor Strength of mine own, wherein
I dare appear before God.

(4.) His Valuation of Jesus Christ
was very high, his Person, Office and
Estates were no little in his Thoughts,
as his Words witnessed. How glad-
ly would he have seen in Print, many
Sermons that he had heard, concern-
ing Union to Christ.

(5.) How diligent, exemplary and
reverend was his Attendance on God;
and his Holy Ordinances?

(6.) He was a true Christian (not
pretended Roman) Catholick. He
loved

loved all in whom he saw any special appearance of Christ.

(7.) His Charity and Bounty was beyond what his Estate bore.

(8.) His plying and applying himself to the Throne of Grace was best known to God, yet was it not known to others.

An Account of the Ministers that have in part of their time, laid out their Strength in this Hundred, hath fallen under the Eye of an Ancient Endeared Brother, whose Thoughts of it are higher than mine can be. He in some Lines to me, desired that there had been therein some Memoirs of one Eminently Learned, that was once Incumbent at *Buxton*, That he was not mentioned in those Sheets, was, because he was (years after the writing thereof) living; whereas that only Characterized Worthies that were removed by Death. This was Mr. *Samuel Ogden*; with whom, in our younger years, poor I had sweet intimacy and (if it was not through my Fault) edifying Communion. He was of the *Ogdens* near *Oldham*; there were divers of 'em of Note for Parts, and I hope for Piety according to their Principles. The (first) time God favoured me with his Society, was at a Lecture at *Sad-*
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dleworth; where his Converse convinced me, that he was one of another (and choicer) Spirit, than many in the Ministry are. I, tho' unworthy of such a Favour (and Honour) have preached, as for, so with him. Some *A.B. of Glasgow* have noted, that tho' highly prevailing Melancholly tendeth to obscure and obstruct the workings of Grace, few that are eminently Gracious, are without some Touches of it. At times, this Dear Brother was more than touched herewith. What I next write, was read by the best Observers of him.

(1.) He was (as was *Moses*) Learned; and there are those who shine in the Firmament of Church and State, whose Profiting under him thoroughly proves it. *Acts 7.*

(2.) How solid, substantial, and practical his Preaching was, there are (yet) many Witnesses; and that it was searching, a Person of Quality found (and felt) tho' he quarrelled with it.

(3.) His Conversation was such as became (and adorned) the Gospel. He was a burning as well as shining Light.

(4) The Tenderneſs of his Conscience appeared in that, tho' he was far from the Separation which is justly called rigid, yet when he could

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(4.) The Tenderneſs of his Conscience appeared in that, tho' he was far from the Separation which is justly called rigid, yet when he could

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not in full Conformity serve the Church, he for many years suffered no small loss, on that account.

(5.) Such was the Inoffensiveness wherewith he demeaned himself in his Suffering State, that Persons Dignified in the Church, made way for his being made Master of a publick School, for which he was singularly fitted, and in which he was signally owned.

(6.) Tho' the Lord denied to continue to him the Son which he desired me to Baptize; his Daughters did imitate their precious Mother, who being the Daughter of a good old Non-conformist, when in a single State, shone as a Star of the first Magnitude, among Matrons near *Ouldam*.

Mr. Barnet.

(7.) I will add this, Tho' his Brothers differ'd from him as to Ecclesiasticals, yet none of 'em was more blessed, as to Temporals.

And seeing my Pen hath been led back to *Buxton*, I find my self led to scatter a few Flowers on the Grave of one, who in Ministerial Service, was one of Mr. *Ogdens* Predecessors at *Buxton*; to wit, Famous (both as to Service and Suffering) and a great Strengthen-er of my weak hands in the Lord,

Mr. Robert Constantine.

His Father was (in his Day) Rector of *Taxall*; his Mother in her Widowhood,

dowhood, resided (as did he) with her, near unto *Glossop*; where, under Mr. *Greenly*, an useful, successful School-Dr. Lake. master, he was (with many others in their Generation honoured) instructed in School-Learning. If I say, others have said it before me, few of his School-fellows equalled, none excelled. The Academy where he afterwards studied was, that (then) prime one *Glasgow*, in *Scotland*. There he heard (among others) those two Worthies, somewhat differing in Stile, and Manner of Delivery; but agreeing in other great Doctrines; and in that much opposed one Church-Reformation; when he came thence, he was of great Use in the Family of a noted Attorney, Mr. *John Jackson*.

At *Buxton*, he builded on the Foundation that Mr. *Broxholm* had laid; and made way for Mr. *Ogdens* carrying on the Work.

When he was called to *Oldham*, he was (as the best of the People held) a very great Blessing; and the Excellent Ministers of the Classes at *Manchester* highly valued him.

(1.) He, because he could not swallow that Engagement (which he judged contrary to the Solemn Covenant) was ill dealt with by some mentioned in the other Page, among others, and

was divers years displaced ; and one who afterwards became a Bishop, was put into his Place.

(2.) When he was restored to it, at black *Bartholomew*, he with many hundreds, was cast out for God's name sake.

(3.) Till he was near expiring, how fresh and lively did his Parts and Gifts appear ?

(4.) And as to the Graces of God's Spirit, how did they flourish in him ? How did he excel in (1.) Faith. (2.) Love to God. (3.) Zeal for him. (4.) Patience under his Suffernigs, which were many, and some in near and dear Relations.

(5.) Compassion to Souls, and Confirmation of Brethren, glorying in imputed Righteousness.

Touches on a Text not unsuitable to the Subject I have been touching on Heb. 13. 7. *Remember them which have the Rule over you, who have spoken to you the word of God.*

It is not my manner, to affect turning out of the road in interpreting Texts of Scripture ; tho' I am willing to weigh the Reasons of Excellent Interpreters.

In the 17th. Verse of this Chapter, Obedience (not absolute, but according to Rules of Religion and Reason)

is

is bespoke, to present Pastors; but this 7th Verse is (as I judge) by Worthies, rightly judged to bespeak a Remembrance with due respect to those who had laboured in the Word and Doctrine, who did rest from their Labours, and had received their Reward from the hand of Free Rich Grace.

I have (here) only room to point at this Point. Removed Ministers should be had in Remembrance, and should not this remembrance of 'em be

(1.) With Mourning, that they were not more prized and profited by.

And so (2.) With Trembling, lest they and their Sermons rise up in judgment against us (and others) whose Souls might cry out, O our Leanness, our Leanness, when in fat Pastures!

(3.) With hearts full of Thankfulness; so far as we were taught of God, when under their teaching.

(4.) With earnest Prayers and Cries, that God would revive his Works in, on our Souls, that after their removal the power of their Preaching may be revived in us, &c. and is not the Exhortation in the Text back'd with strong Reasons and Motives?

(1.) Had they not (according to God, and so far as his Word warranted) a Ministerial Rule over (and Guidance of) us? the Greek word with-

without Force may be well carried and construed.

Did they not watch for our Souls, as those that were to give an account of with Joy, which was most desirable?

Heb. 13. 7.

Having at large elsewhere applied this Doctrine, I can (here) only wish, that when we have buried our precious Ministers, their Instructions may live in us, and to Eternity may live with us.

And now, if others will believe me, I cannot easily forgive my self, that when in all my Memoirs (which are now out of mine hand (I had a large Memorial of that Man of God, an honour to every place where he came, I have but just mention'd him, Mr. Charles Broxholm : Take these Hints.

Chamberlain.

He was a Gentleman Born ; and so as one reckons, of the lesser (and lower) Nobility. His Brother was a Parliament Man, in, and for some place of *Lincolnshire* ; Providence brought him into the Ministry, and in the Exercise of it, as unto *Belper* in *Derbyshire*, *Gunthwait* in *Yorkshire*, and *Denton* in *Lancashire*, and so to *Buxton* in this Hundred, noted for its Bath ; but never so honoured, as when he and some his excellent Successors were as Preachers (and Pastors) there.

It hath been said, that in his time, as there was violent Imposition, by some

some on one, there was violent Opposition, by some on the other side. This must be said of him, tho' his Principles hindred his being an active Conformist, they led him to be a passive and patient Nonconformist. As another great Man *Mr. Rothwell.* said, he might say, *his head was too big for a Church-door*; till near his end, he was placed in Chappels, such were those I have named. The Violence of those called *Cavaliers*, who too many of 'em did (as one said) hate all manner of Purity whatsoever, drove him into *Derby*, where under Sir *John Gell*, the Father, his Life was secured.

(1.) Of the Soundness and Savourishness of his Preaching, we (blessed be God) have a Specimen, in his Book stiled *Perkins improved*.

(2.) Of his being a true Jacobite, a Wrestler, and Prevailer with God I had almost said, who exceeded (if I may not ask who equalled him) that is in the Ministry?

(3.) What a Priviledge had they that were put down in his Book? one that I well knew, was affected, when he said in jest-earnest, I will put thee out of my Book.

(4.) How edifying to all that had the happiness to hear it, was his private personal Converse and Conference? He was as holy *Bradford*, as an Angel of God.

(5.)

(5.) Great was his Success in all other places, till he came to *Darley*, and 'tis my Joy, that in the Family out of which I had my Dear Wife (tho' in too few others) he was encouraged.

(6.) He was a Man of Spirit, and Courage, in the Cause and Things of God; when he heard of Troubles coming upon keeping a day of extraordinary Prayer, he said, *Let us keep another, to lay the Enemy we have raised.*

(7.) As his spiritual Children were many, they were solid and stabil, and not carried about with divers Doctrines, as others.

(8.) When near his Expiring, it was said, *Jack Presbyter is dead*; he said, *I'll pawn my life he'll rise again.*

(9.) He being so mighty in Prayer, some Christians would needs put him upon Prophefying, which he did not encourage 'em in.

(10.) He died (in a sort whilst he lived) in a Lethargy; yet when awakened, he was still with the Lord; he forbad a Funeral Sermon, but grave old Mr. *Rowlandson* preach'd one a fortnight after. I mourn that my larger Memoirs are gone (and got) out of mine hand. The good Lord pardon me, and prosper my poor Endeavours to

The End.

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